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AN EXPLORATION OF THE FACTORS THAT INFLUENCE THE MORAL JUDGEMENTS OF STUDENTS. RESEARCH REPORT

Introduction

Various factors decide about quality¹ of interpersonal relationships, which are related to a smaller or larger degree to perceiving, observation of behaviour of others, and then their judgment: transgression; commitment and perseverance; strong ego; openness; entrepreneurship; tendency to take risk and nonconformism.

Based on the results of the studies conducted by B. Wojciszke and W. Baryła² almost one hundred percent of behaviour of moral nature may be explained referring to three codes of ethics: ethics of autonomy; ethics of common good; ethics of dignity.

Ethics of autonomy – it seems to be one of the ethical codes most commonly found in various cultures and plausible is the thesis that ability to develop, among other things, this ethical code is the specific property of humans, developed in the course of evolution, similar to the ability to develop a language. Similarly as all cultures develop a language. As a main value, ethics of autonomy points to the good of other individual and specifically to such elements as: respecting the good, freedom and rights of an individual; helping other people, loyalty to individuals. In opposition to ethics of autonomy there are actions aiming at: hurting the other person, violation of rights of an individual (physical, mental, moral), disloyalty to individuals.

Ethics of common good constituting ethical code, whose beneficiary is not an individual, nor his own group, but a human community as a whole. One can assume that the spread of this ethical code is a relatively new phenomenon in the history of mankind, connected with the emergence of such complicated social organizations as a country and contemporarily – international organizations. It is likely that the need and necessity to follow this type of code has intensified contemporarily as a result of the phenomenon of globalization of happenings caused by the activity of a man and his technology (catastrophe or nuclear war can have an influence on the fate of all people, whereas catastrophes and wars of the past had always only the local scope). As a main value, ethics of common good points to the good of community as a whole and specifically to such elements as: respecting the standards, whose beneficiary is the community as a whole, even when an entity or particular individuals or groups don't benefit anything directly or even when they lose something. In opposition to ethics of common good there are actions aiming at violating the standards, whose beneficiary is a community as a whole at the time when an entity or particular individuals/groups do not benefit anything directly by adhering to them.

¹ J. Pułka, L. Świeca, *Ethical standards in students' perception: selected aspects*. "Przegląd Naukowo-Metodyczny. Edukacja dla bezpieczeństwa". 2017, 1 (34), p. 331-333

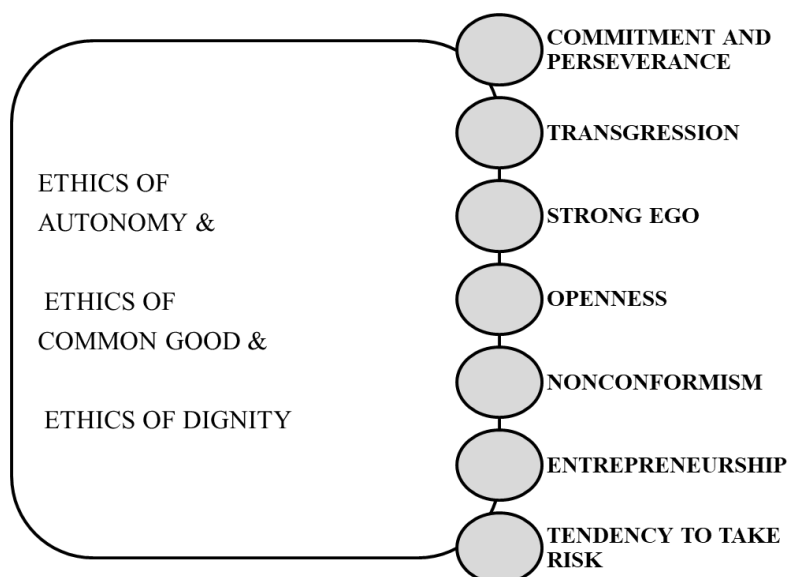
² B. Wojciszke, W. Baryła, *Potoczne rozumienie moralności: pięć kodów etycznych i narzędzie ich pomiaru*. "Przegląd psychologiczny". 2000, 43 (4), p. 395-421

As a main value, ethics of dignity defines life in a dignified way and specifically: spirituality, honour, contempt for material values, maintaining purity (classes, castes). In opposition to ethics of dignity there are actions aiming at losing "honourable capacity", pursuit of material goods, changing everything that is traditional.³

Research and Statistics Methods

A probe method with the use of questionnaire technique was employed: Ethics Questionnaire by B. Wojcieszke & W. Baryła; (factors) Personality and Creative Thinking Questionnaire (KOMT)⁴ by E. Charzyńska & E. Wysocka. The study group included students of universities and colleges from the area of the Silesian and Małopolskie voivodeships (sample 577). They were studying pedagogy, mostly women (n=547). I use the Kruskal-Wallis test as a nonparametric alternative to the one way analysis of variance (ANOVA). The test was used to compare the average values whose distribution is not similar to normal distribution (the variables were tested with the Kolmogorov-Smirnov test – the zero hypothesis about parametric distribution the variables was rejected). Next I estimate the correlation between a pair of variables Spearman's rank correlation coefficient (Spearman's rho).

Figure 1: List of variables.



Source: Ethics Questionnaire by B. Wojcieszke & W. Baryła; factors: Personality and Creative Thinking Questionnaire KOMT⁵ by E. Charzyńska & E. Wysocka

³ *Ibidem*, p. 402

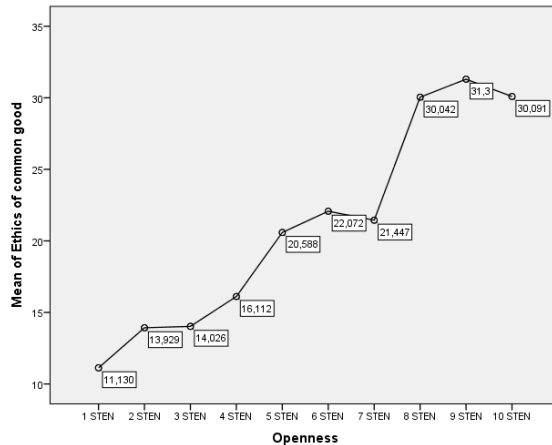
⁴ E. Charzyńska, E. Wysocka, *Kwestionariusz Osobowości i Myślenia Twórczego (KOMT)*. Katowice 2015

⁵ https://www.researchgate.net/profile/Edyta_Charzynska2/publication/279182563_Kwestionariusz_Osobowosci_i_Myslenia_Tworczego_KOMT_Podrecznik_testu_ksiazka_uzytkownika_wersje_dla_uczniow_gimnazjum_i_liceum/links/558cea2f08ae1f30aa80c13a.pdf (downloaded 11.2017)

Hypothesis

On the basis of theoretical analyses, significant differences are expected in the level of intensity of ethics of autonomy in students and ethics of common good and ethics of dignity of pedagogy between the average values in the compared groups, varied in terms of the factors: commitment and perseverance; transgression; strong ego; openness; nonconformism; entrepreneurship; tendency to take risk.

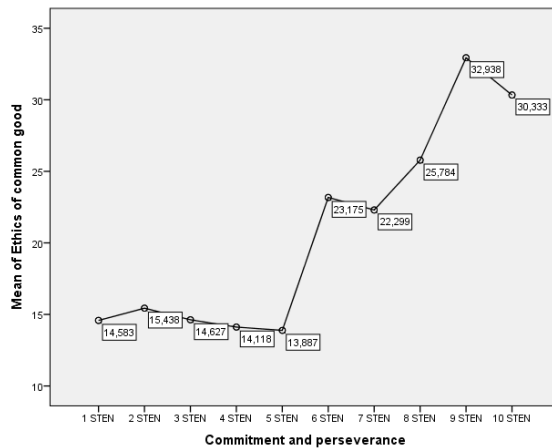
Figure 2: Ethics of common good and openness (N=546).



There was statistically significant difference between the ethics of common good by openness ($H(2)=38.286$, $p=.00$; $\eta^2_H=.053$) with a mean rang of 210.20 for 1 sten, 232.68 for 2 sten, 241.29 for 3 sten, 249.72 for 4 sten, 289.64 for 5 sten, 306.77 for 6 sten, 287.18 for 7 sten, 359.52 for 8 sten, 386.20 for 9 sten, 363.18 for 10 sten; $r_{rho}=.248$; hypothesis confirmed.

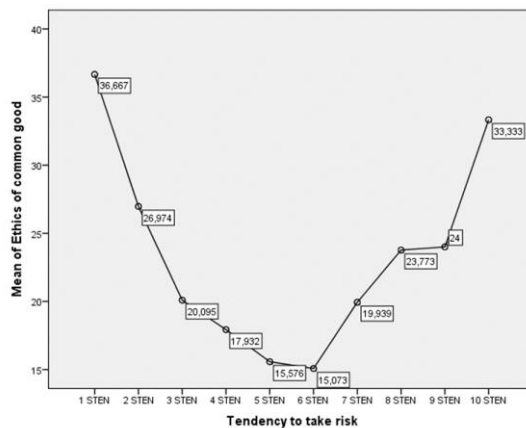
Source: own research (2015-2016)

Figure 3: Ethics of common good and commitment and perseverance (N=548).



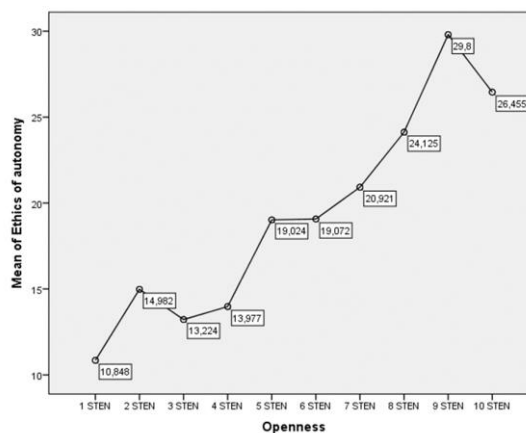
There was statistically significant difference between the ethics of common good by commitment and perseverance ($H(2)=37.810$, $p=.00$; $\eta^2_H=.052$) with a mean rang of 245.44 for 1 sten, 249.94 for 2 sten, 241.47 for 3 sten, 241.57 for 4 sten, 235.24 for 5 sten, 309.79 for 6 sten, 302.94 for 7 sten, 328.64 for 8 sten, 379.75 for 9 sten, 374.58 for 10 sten; $r_{rho}=.223$; hypothesis confirmed.

Source: own research (2015-2016)

Figure 4: Ethics of common good and tendency to take risk (N=548).

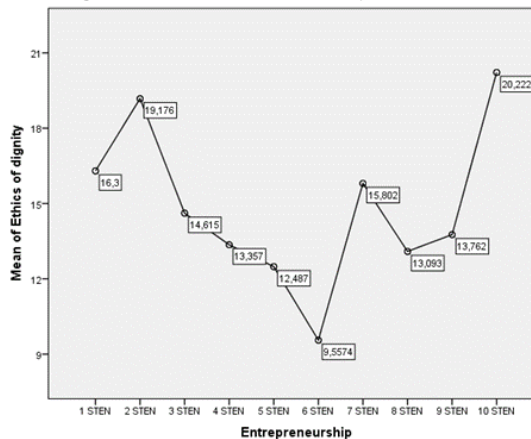
There was statistically significant difference between the ethics of common good by tendency to take risk ($H(2)=32.431$, $p=.00$; $\eta^2_H=.042$) with a mean rang of 414.13 for 1 sten, 346.33 for 2 sten, 286.25 for 3 sten, 268.09 for 4 sten, 246.64 for 5 sten, 245.03 for 6 sten, 291.48 for 7 sten, 312.30 for 8 sten, 337.20 for 9 sten, 405.92 for 10 sten; $r_{rho}=-.71$; hypothesis confirmed.

Source: own research (2015-2016)

Figure 5: Ethics of autonomy and openness (N=544).

There was statistically significant difference between the ethics of autonomy by openness ($H(2)=37.852$, $p=.00$; $\eta^2_H=.052$) with a mean wrang of 211.00 for 1 sten, 251.70 for 2 sten, 233.92 for 3 sten, 238.53 for 4 sten, 294.05 for 5 sten, 296.18 for 6 sten, 312.63 for 7 sten, 343.83 for 8 sten, 396.85 for 9 sten, 359.14 for 10 sten; $r_{rho}=.212$; hypothesis confirmed.

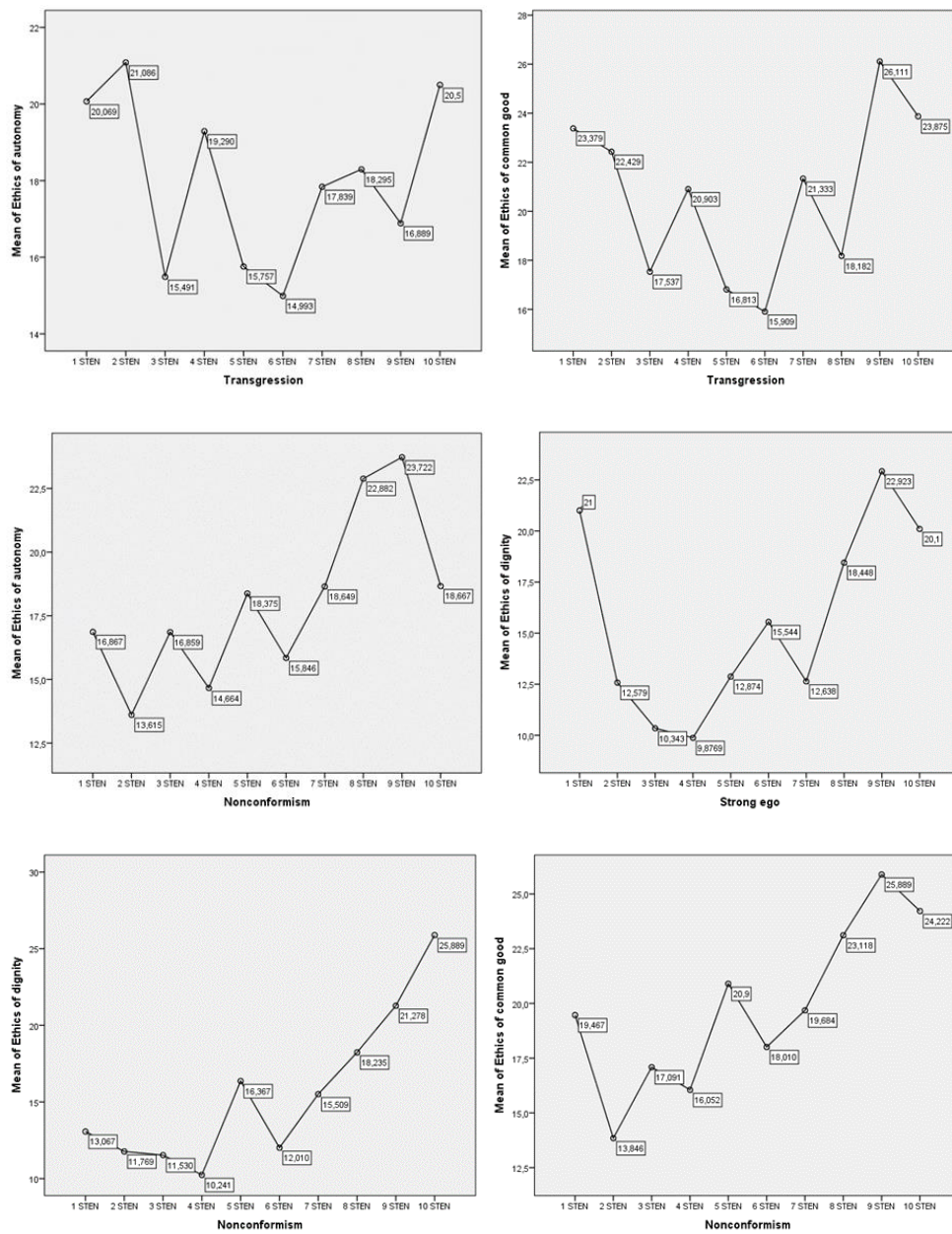
Source: own research (2015-2016)

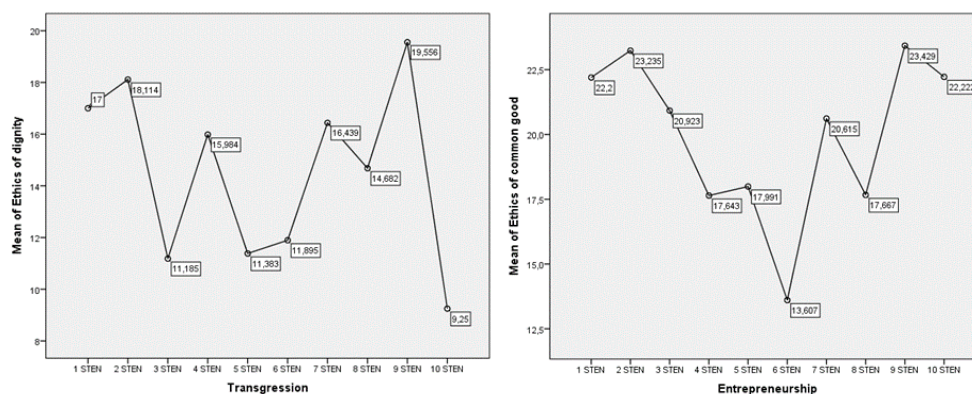
Figure 6: Ethics of autonomy and commitment and perseverance (N=546).

There was statistically significant difference between the ethics of autonomy by commitment and perseverance ($h(2)=31.427$, $p=.00$; $\eta^2_H=.04$) with a mean rang of 234.17 for 1 sten, 237.34 for 2 sten, 245.16 for 3 sten, 244.05 for 4 sten, 244.71 for 5 sten, 301.08 for 6 sten, 294.86 for 7 sten, 333.28 for 8 sten, 354.22 for 9 sten, 389.17 for 10 sten; $r_{rho}=.240$; hypothesis confirmed.

Source: own research (2015-2016)

Figure 7: A pair of variables without statistical significance.





Source: own research (2015-2016)

There was no statistically significant difference between: the ethics of autonomy by transgression ($H(2)=7.931$, $p= .541$; $\eta_H^2= .00$); the ethics of common good by transgression ($H(2)=10.483$, $p= .313$; $\eta_H^2= .003$); the ethics of dignity by transgression ($H(2)=11.633$, $p= .235$; $\eta_H^2= .005$); the ethics of dignity by strong ego ($H(2)=14.279$, $p= .0113$; $\eta_H^2= .009$); the ethics of autonomy by nonconformism ($H(2)=11.000$, $p= .276$; $\eta_H^2= .004$); the ethics of common good by nonconformism ($H(2)=10.151$, $p= .338$; $\eta_H^2= .002$); the ethics of dignity by nonconformism ($H(2)=14.346$, $p= .111$; $\eta_H^2= .01$); the ethics of autonomy by entrepreneurship ($H(2)=10.363$, $p= .322$; $\eta_H^2= .002$); the ethics of common good by entrepreneurship ($H(2)=8.496$, $p= .485$; $\eta_H^2= .00$); the ethics of dignity by entrepreneurship ($H(2)=8.548$, $p= .480$; $\eta_H^2= .00$); hypothesis rejected.

Results

The study group analysis showed that the strongest differentiation (size effect: eta-squared) the Kruskal-Wallis test was conducted as a nonparametric alternative to the one way ANOVA was for the variable:

- ethics of common good and the factor: openness ($H(2)=38.286$, $p= .00$; $\eta_H^2= .053$ with correlation $r_{\rho}= .248$);
- ethics of autonomy and the factor: openness ($H(2)=37.852$, $p= .00$; $\eta_H^2= .052$) with correlation $r_{\rho}= .240$);
- ethics of common good and the factor: commitment and perseverance ($H(2)=37.810$, $p= .00$; $\eta_H^2= .052$ with correlation $r_{\rho}= .223$);
- ethics of common good and the factor: tendency to take risk ($H(2)=32.431$, $p= .00$; $\eta_H^2= .042$ with correlation $r_{\rho}= -.71$);
- ethics of autonomy and the factor: commitment and perseverance ($H(2)=31.427$, $p= .00$; $\eta_H^2= .04$) with correlation $r_{\rho}= .212$).

These dimensions of personality determine development of the attitude of support for codes of ethics in the area of ethics of autonomy and common good that gained acceptance in the Polish community. The results imply modifications of the process of student education and conducting further studies in this aspect.

Conclusions

People in various cultures and communities follow specific ethical codes in moral judgments. We have indicated in the study with the KOMT questionnaire that the factors that are strongest in differentiation of variables and are statistically significant are: commitment and perseverance, openness, as well as tendency to take risk.

Streszczenie

O jakości relacji interpersonalnych decydują różnorodne czynniki, które w różnym stopniu są powiązane ze spostrzeganiem, obserwacją zachowań innych ludzi i ich wartościowaniem czy ocenianiem. Ludzie kierują się przy tym określonym systemem etycznym, który jest różny dla różnych społeczności i kultur. W zrealizowanych badaniach poszukiwałem związków akceptowania kodów etycznych z szeregiem czynników wpływających na sądy moralne studentów, takich jak: transgresja, zaangażowanie i wytrwałość, silne ego, otwartość, nonkonformizm, przedsiębiorczość, skłonność do ryzyka. Badania na próbie studentów ($N=548$) wykazały, iż najsilniejsze różnicowanie (wielkość efektu: eta-kwadrat) wystąpiło (test Kruskala-Wallisa) dla zmiennej: etyka dobra powszechnego i czynnik: otwartość ($H(2)=38.286$, $p=.00$; $\eta^2_H=.053$ z siłą korelacji $r_{rho}=.248$); kolejne to: etyka autonomii i czynnik: otwartość ($H(2)=37.852$, $p=.00$; $\eta^2_H=.052$ z siłą korelacji $r_{rho}=.240$); etyka dobra powszechnego i czynnik: zaangażowanie i wytrwałość ($H(2)=37.810$, $p=.00$; $\eta^2_H=.052$ z siłą korelacji $r_{rho}=.223$); etyka dobra powszechnego i czynnik: skłonność do ryzyka ($H(2)=32.431$, $p=.00$; $\eta^2_H=.042$ z siłą korelacji $r_{rho}=-.71$); oraz etyka autonomii i czynnik: zaangażowanie i wytrwałość ($H(2)=31.427$, $p=.00$; $\eta^2_H=.04$ z siłą korelacji $r_{rho}=.212$).

Słowa klucze: kody etyczne, jakość relacji interpersonalnych, etyka autonomii, etyka dobra powszechnego, etyka godności

Summary

Various factors decide about quality of interpersonal relationships, which are related to a smaller or larger degree to perceiving, observation of behaviour of others, and then their valuation / judgment. People follow a specific ethical system, different for different communities and cultures. In our studies, we were looking for connections between accepting ethical codes with a number of factors that affect moral judgments of students: commitment and perseverance, transgression, strong ego, openness, nonconformism, entrepreneurship, tendency to take risk. The study group ($N=548$) analysis showed that the strongest differentiation (size effect: eta-squared) the Kruskal-Wallis test was conducted as a nonparametric alternative to the one way ANOVA was for the variable: ethics of common good and the factor: openness ($H(2)=38.286$, $p=.00$; $\eta^2=.053$ with correlation $r_{rho}=.248$); ethics of autonomy and the factor: openness ($H(2)=37.852$, $p=.00$; $\eta^2=.052$ with correlation $r_{rho}=.240$); ethics of common good and the factor: commitment and perseverance ($H(2)=37.810$, $p=.00$; $\eta^2=.052$ with correlation $r_{rho}=.223$); ethics of common good and the factor: tendency to take risk ($H(2)=32.431$, $p=.00$; $\eta^2=.042$ with correlation $r_{rho}=-.71$); ethics of autonomy and the factor: commitment and perseverance ($H(2)=31.427$, $p=.00$; $\eta^2=.04$ with correlation $r_{rho}=.212$). These dimensions of personality determine

development of the attitude of support for codes of ethics in the area of ethics of autonomy and common good that gained acceptance in the Polish community. The results imply modifications of the process of student education and conducting further studies in this aspect.

Key words: ethical codes, quality of interpersonal relationships, ethics of autonomy, ethics of common good, ethics of dignity

References

1. Charzyńska E., Wysocka E., *Kwestionariusz osobowości i myślenia Twórczego*. Katowice 2015
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